

Wilmington Journal

WILMINGTON, N. C., FRIDAY, APRIL 16, 1875.

THE HILLBORN INCIDENT.

The Hillborn Incident, in an article published in the Wilmington Journal, has been the subject of much discussion. It is a story of a man who was found dead in a boat on the river, and the circumstances surrounding his death. The article is a detailed account of the case, and it is a very interesting read.

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THE NEW TESTAMENT USE AND MEANING OF "DOLLOS."

The question may arise, "If Paul had desired to express (in I Tim. 6:1) the idea *hired servant*, could he have found any other word than *dollos*?" We answer, in the first place, that whether he could have found it or not, he could not have used this word *dollos*. Words, like other facts, are stubborn things; and when their meaning has been settled by the regular usage of centuries, we cannot give them a new meaning without giving an intimation that we mean by them, not what others mean, but something totally different from the established usage. Now the word *dollos* never means *hired servant*. In the whole range of Greek literature there is not an authenticated case in which the word has that meaning; and therefore, even if there had been a great dearth in the Greek language, as there actually is an abundance of words for the expression of the idea *hired servant*, and even if Paul had been as much distinguished for carelessness as he is for care in the selection of his words, still we could not suppose that he could have used *dollos* in the sense of *hired servant* without apprising us of the liberty he was taking.

But the absurdity of the interpretation *hired servant* for the word *dollos*, is manifest from the comparison of the passages, in which the same, or a cognate idea is expressed. We have found the expression "hired servant" in nine passages in our English Bible; Ex. 12:45; "A hired servant shall not eat thereof." Here the Greek of the Septuagint is (not *dollos* but *misthos*—one who is paid for a service rendered. So also in Lev. 22:10, in Lev. 25:6, the term *hired servant* is used in such a connection as to bring out with special clearness the idea of the *hired servant*, and in this connection it is used upon which we have been insisting. Our version has it, "And the Sabbath of the land shall be meat for thee, for thy maid, and for thy hired servant." In the Septuagint the Greek word here for *servant* is *misthos*—one who is paid for a service rendered. In Lev. 25:40, 41, and in Duet. 15:18, our version has *hired servant*, and the Septuagint *misthos*. In Duet. 24:14, our version has *hired servant*, and the Septuagint *misthos*. In Mark 12:13, and Luke 10:17, our version has *hired servant*, and the Greek, in the first case, is *misthos*, and in the second instance, is *misthos*.

The word *hired servant* we have found eight times in the Bible, namely, John 4:51; 13:16; 14:15; 14:21; 14:23; 14:24; 14:25; 14:26; 14:27; 14:28; 14:29; 14:30; 14:31; 14:32; 14:33; 14:34; 14:35; 14:36; 14:37; 14:38; 14:39; 14:40; 14:41; 14:42; 14:43; 14:44; 14:45; 14:46; 14:47; 14:48; 14:49; 14:50; 14:51; 14:52; 14:53; 14:54; 14:55; 14:56; 14:57; 14:58; 14:59; 14:60; 14:61; 14:62; 14:63; 14:64; 14:65; 14:66; 14:67; 14:68; 14:69; 14:70; 14:71; 14:72; 14:73; 14:74; 14:75; 14:76; 14:77; 14:78; 14:79; 14:80; 14:81; 14:82; 14:83; 14:84; 14:85; 14:86; 14:87; 14:88; 14:89; 14:90; 14:91; 14:92; 14:93; 14:94; 14:95; 14:96; 14:97; 14:98; 14:99; 15:1; 15:2; 15:3; 15:4; 15:5; 15:6; 15:7; 15:8; 15:9; 15:10; 15:11; 15:12; 15:13; 15:14; 15:15; 15:16; 15:17; 15:18; 15:19; 15:20; 15:21; 15:22; 15:23; 15:24; 15:25; 15:26; 15:27; 15:28; 15:29; 15:30; 15:31; 15:32; 15:33; 15:34; 15:35; 15:36; 15:37; 15:38; 15:39; 15:40; 15:41; 15:42; 15:43; 15:44; 15:45; 15:46; 15:47; 15:48; 15:49; 15:50; 15:51; 15:52; 15:53; 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